December 22
1921

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Then will the Father gather them together again, and give unto them Jerusalem for the land of their inheritance" (III. NEPHI 20 : 33).

No. 51, Vol. LXXXIII. Thursday, December 22, 1921. Price One Penny.

JERUSALEM—THEN AND NOW!

BY ELDER DAVID O. MCKAY, OF THE COUNCIL OF THE TWELVE.

AND when he was come near he beheld the city and wept over it, saying, If thou hadst known, even thou, at least in this, thy day, the things which belong unto thy peace! but now they are hid from thine eyes (Luke 19 : 41, 42).

Half way up the Mount of Olives, at a spot nearly opposite the Gate Beautiful, there may still be seen the ruins of a building supposed to have been erected 600 years ago to commemorate the spot where, according to tradition, Christ stood when he "beheld the city and wept over it." Above and a little to the left of this ruin, are a few fig trees; and beyond a stone wall, a vineyard and an olive grove. From this place, away from modern buildings, one may obtain a beautiful view of Jerusalem.

But you are not invited to this memorable spot to behold the city, wonderfully picturesque though it is, with its quaint, flat-roofed houses, church towers and mosque domes covering the four hills on which Jerusalem is built. The view is impressive even *now*; it must have been inspiring when Christ beheld it *then*, in all its Herodic splendour.

But it was the inhabitants of the city, not the beautiful buildings nor its commanding site, that the Savior saw through tear-bedimmed eyes when He said: "If thou hadst known the things which belong unto thy peace: but now they are hid from thine eyes!" He saw the Jews, the chosen people of God, divided into conflicting and contending sects, each professing more holiness and righteousness than the other, and all closing their eyes to the truth. There were the conservative, Hebraic Jews, holding rigidly to the Mosaic Law; there were the more liberal-minded, Hellenistic

Jews, whose views had been modified by pagan philosophy; and of the numerous sects vying blindly and fanatically with each other, there were probably a few Essenes, with their asceticism and rejection of the Aaronic Priesthood; the Sadducees, with their lifeless and formal observance of the Sabbath and their denial of the resurrection; and finally the Pharisees, with their "obtrusive prayers," "ostentations almsgivings," "broadened phylacteries," "petty ritualisms," "professional arrogance," "greedy avarice," "haughty assertions of pre-eminence," "ill-covered hypocrisy," "which were often hidden under a venerable assumption of superior holiness."

No wonder the Savior, seeing so much division among the people, prayed so earnestly to the Father in behalf of His own little flock: to keep them "one as we are one." When He discerned the deceit and hypocrisy underneath that glossed-over formal religion, no wonder He uttered such scathing denunciation as "Woe unto you, scribes and Pharisees, hypocrites! for you shut up the kingdom of heaven against men, for ye neither go in yourselves neither suffer ye them that are entering to go in." "Woe unto you, scribes and Pharisees! because ye build the tombs of the prophets and garnish the sepulchres of the righteous and say: If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers! How can ye escape the damnation of hell?"

Such were the people whom the Son of Man saw in His mind when He stood, twenty centuries ago, half way up the Mount of Olives, and "beheld the city and wept over it." If He stood in the same place to-day would His heart be any lighter, His spirit any more relieved of gloom?

The city of to-day stands upon the ruins of the magnificent one built by Herod. A Moslem mosque occupies the site where Solomon's Temple stood in splendor, and other mosques and costly Christian churches cover the traditional spots made sacred by the footsteps, teachings and prayers of the Son of God. But these He would not see, for He would look into the hearts of the people *now* as He looked into them *then*.

And what would He see? A city of approximately 75,000 inhabitants, of whom fifty thousand are Jews, fifteen thousand are so-called Christians, and ten thousand are Moslems. He would see the Jews divided into four sects, the Moslems into two, and the Christians into Orthodox Greeks, Liberal Greeks, Roman Catholics, Maronites, Syrian Jacobites, Armenians and Protestants, who are again divided into the Established Church, the Baptists, the Methodists, the Lutherans, etc., etc.

"Holy Father, keep them one as we are one!"

If in his mind He perceived his birthplace, six miles beyond,

He would see the humble Khan in which He was first cradled covered with a magnificent but dark and gloomy edifice, owned jointly by Greeks, Latins and Armenians. Each church has its assigned place and appointed altar, and the adherents of one dare not encroach upon either of the others. So jealous are they of one another that the Latins do not enter the church at the same door as the Greeks. Dust-stained paintings hang on the wall unclcaned because neither church will permit the others to touch them. About twenty-five years ago the Armenians, who have but a very small corner for their altar, happened to move their carpet, while sweeping, on the Latin space, and paid the penalty of the trespass by the death of two of their number.

Such is the spirit of the churches guarding the sacred spot that marks His birth whose coming was heralded by a heavenly host singing: "*Peace* on earth and good will toward men (or: peace on earth among men of good will)."

If His mind reverted to the scene of his crucifixion and to the place of his resurrection, He would find both of these memorable spots commemorated by the Church of the Holy Sepulchre. In it He would see ornaments and monuments adorned with gold, inlaid with precious stones beyond compare, the crown of thorns replaced with a crown of diamonds. But what would all this glitter and tinsel signify to him when He discerned the jealousy and enmity in the hearts of the Greeks, the Latins, the Armenians and the Coptics, who daily contend with one another in their blind and fanatical zeal, pretending to do honor to their Lord? What a mocking their devotion would appear to him when He knew that a Moslem guard has to keep the keys to this sanctuary because the so-called Christians can not trust any of their number with them! Surely He would cry again: "Woe unto you, ye modern scribes and Pharisees, because ye build the tombs of the prophets and garnish the sepulchres of the righteous and say: If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers!"

If He had walked through the streets of the Holy City on Wednesday, November 2nd, 1921, He would have seen many of these same Christians uniting with Mohammedans in a bitter protest against the declaration of Lord Balfour that the Jews shall be permitted to return to Palestine and build up a Jewish state. He would have seen every shop and business house closed except the shop of one Englishman, who refused to be coerced. He would have heard the Moslem crowds crying as they marched through the narrow, ill-paved streets: "There is no God but God, and Mohammed is His prophet!"

Walking up the street of David, He would have seen Jewish

women with blanched faces, one of them clutching a terrified babe to her breast as she ran, fleeing from a Moslem rabble who were chasing them with clubs and stones, the only offense of the frightened women being that they were Jewesses who desire to live in their "promised land."

He would have seen the Jewish quarter of the Holy City guarded by British soldiers, and huddled in groups around doorways or peering from windows and balconies, timid women and children whose hearts beat in fear of portending trouble.

Nor were these fears groundless, for about noon the spirit of murder, so rampant in the air, began to satiate itself, and before 5 p.m., when an order forbade any one walking on any street, eight lives had been sacrificed to the god of hate, a number of men lay in the hospital, perhaps fatally wounded, and many others were suffering from bruises.

Nor were so-called Christians free from this murderous spirit. On the street where a bomb exploded, killing two men and injuring others, Jesus might have heard a Greek Catholic say: "Before we will permit the Jews to rule Palestine, we will see these streets bathed in blood!"

When asked if he did not believe in the prophecies of the Bible referring to the restitution of the chosen people to their promised land, he simply replied: "Yes, but the time has not come yet!"

Seeing such an unchristian heart, would not the Savior of men say again to-day: "Even so ye also appear outwardly righteous unto men, but within you are full of hypocrisy and iniquity!"

Twenty centuries ago the Savior of the world wept because the contending sects rejected the truth and closed their eyes against the things which belonged unto their peace.

To-day He would behold even a greater number of contending sects whose deeds at least are as far removed from the kingdom of heaven as were those of the Pharisees of old.

Then as He looked upon the city He had the comfort of knowing that it contained a group of worshippers who had truly taken upon them his name and who were authorized to officiate therein.

Now He would look in vain to find even one church in the Holy City that is properly authorized to represent Him.

Then He discerned the spirit of murder in the hearts of the Jews for the followers of the Nazarene.

Now He would discern the same spirit in the hearts of Moslems and professed Christians for the Jews.

Then He looked forward to his approaching death at the hands of his friends.

Now He would look forward to his glorious second coming.

Then He saw and foretold the destruction of Jerusalem and the scattering of the Jews among all nations.

Now He would see the rebuilding of Jerusalem and the disintegration of the "spurious, contending sects of Christendom."

As these sects crumble, the honest in heart, who have been blinded by the sophistry and false teachings of their ministers, will open their eyes, behold the truth, and realize that the glorious vision of John has become a reality, wherein he saw "another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

Surely the time has come when even the Jews shall "turn their hearts no more against the Holy One of Israel," and when they shall prepare to say as they turn their faces toward their promised land: "Blessed is he that cometh in the name of the Lord!"

FOUR REASONS WHY WE SHOULD BELIEVE IN THE DIVINITY OF CHRIST.

(*Concluded from page 788.*)

CHRIST in His ordinary language puts Himself in a special relation to God on the one side, to man on the other. It is not only in the Fourth Gospel that Jesus claims to be the Divine Son in a special and peculiar meaning of the words. In the Synoptists also we find Him separating the Divine Fatherhood, as it stands towards Himself, from that Fatherhood in its connection with mankind at large. "All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him."

But I desire to press, as I have said, not individual texts so much as the general portraiture. There is, however, one feature in the general portraitnre which will strike a careful reader of the New Testament at once. Nowhere, in any Gospel, does Christ so associate Himself with the disciples as to speak to them of *our* heavenly Father. "After this manner therefore pray *ye*, *Our* Father." But He Himself calls Him "My Father." "I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." "To sit on my right hand, and on my left hand, is not mine to give, but it is for them for whom it hath been prepared of my Father." He draws a line of division between Himself and His followers, at that very point where we should have looked for a close bond of union and fellowship.

To us, to mankind at large, the thought of God is always one which recalls us to the recollection of our unity. In God we are

all "one man." Whatever social distinctions may separate us, whatever the difference in our intellectual attainments, be we rich or poor, in honor or dishonor, in happiness or misery, we are all children of God. There at any rate we are on the same platform. There at any rate we share and share alike. But Jesus Christ will not accept this unity. He will not come into the presence of God hand in hand with His disciples. God, He meant them to feel, was His God in a different sense to that in which He was theirs. Can religious exclusiveness be pushed further? Even in the extremist Pharisiasm there is nothing to compare with it. The Pharisees were, as their name implies, "the separated ones," but they never asserted a seperation so wide as this which Jesus declares to exist between Himself and even the innermost circle of His followers.

Or if we turn to His self-description in relation to humanity, we find there also what suggests a similar claim to isolation. He is according to His own expression "the Son of Man." It is His own title for Himself. Again and again He so speaks of Himself. An illustration might be found on almost every page of the first three Gospels. The title is rather less frequent in St. John, but it is found there also. What does such a phrase convey? What was it intended to imply? It has been thought that the expression was Messianic, that Jesus in using it meant to claim the Messianic calling and dignity, that He intended His hearers to realize that He was the long-hoped-for, the long-delayed fulfillment of Israel's deepest and innermost hopes. But there are considerable difficulties in the way of such a supposition. There is no clear instance either in the Old Testament or in the Apocrypha of the *exact* phrase ever being applied to the Messiah, and "it is," if not "inconceivable," at any rate difficult to understand and account for, "that the Lord should have adopted a title which was probably held to be synonymous with that of Messiah, while he carefully avoided the title of Messiah, itself."

But if the title was not Messianic, what was its exact significance? . . . He was, he meant, something beyond a common member of the human race. He gathered into Himself and completed and perfected all that in human existence is scattered and incomplete and imperfect. Here again, then, He will not join Himself with His disciples; He will not stand foot to foot with them. He does indeed accept a common basis of life with them, for He accepts their humanity; but they are to Him but the fragmentary manifestations of life, while he is the manifestation of it in its unbroken totality. As He has special and unique kinship with "the Father," so in His own eyes has He special and unique kinship with humanity. In both aspects He claimed to be alone. Is such a claim to be put aside as without meaning or importance? Is it not one which must be taken into the reckoning, which must receive its due weight, its full measure of remark?

Here, then, we have four leading characteristics of Jesus Christ's life and ministry—characteristics depending on no isolated texts, separate from all questions as to the authorship of the Fourth Gospel, but none the less standing out in bold relief, challenging our verdict. And what is our verdict? Brethren, it must be one of two. You must either accept Christ as Divine, you must confess Him to be God Incarnate, or you must give up His moral character. It is not only that "without the mysterious divine groundwork of the nature of Christ His moral qualities would be powerless;" it is that without that groundwork His leading qualities would cease to be moral at all. Men, as they rise in the moral scale, do not come any nearer to making, or being able to make, such claims as those to which Jesus Christ gave continuous and deliberate expression. Even one who stood on the apex of human goodness would shrink from them not less, and perhaps more, than one who walked on the broad plain of moral commonplace. A mere man—even though he be a prophet or "more than a prophet"—cannot place himself in any such relation to any religious system as Christ did to Christianity, much less can he assert for himself a unique relation to the Almighty Father, without laying himself open to torrents of well-merited blame and indignation. A mere man cannot without the grossest immorality deck himself in the robes of the Eternal Judge. Such an act is more than presumption; it is rank blasphemy. It points to something beyond fanaticism; it points to spiritual and moral delirium. A mere man cannot claim sinlessness, or allow others to attribute sinlessness to him, except at the forfeit of all right to "respect." Such a man would be a vain and empty-headed charlatan, a pretentious and shameless deceiver. It is now many years since the late Canon Liddon familiarised English thought with the axiom, "*Christus si non Deus non bonus*" ("Christ, if he be not God, ceases to be good").

Christ's self-assertion either exalts Him to the Divine throne, or plunges Him into a depth of condemnation such as we need not stop to measure with exactness. It is an awful alternative; but throughout all the cloud of controversy which has gathered about Him we see, directly we look steadily and resolutely, that it *is* the alternative—and it is an alternative which modern discussion over the Gospels has really left untouched. Behind all these discussions, these four characteristics of which I have spoken continue to be conspicuous; you cannot get rid of them unless you get rid of the Gospels practically all together, unless you are prepared to relegate the story of Christ to the same storehouse of myths as the legends about Odin or King Arthur.

"STRONG minds suffer without complaining, weak minds complain without suffering."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 22, 1921.

EDITORIAL:

CHRISTMAS THOUGHTS.

That a God died for us, is a glorious thought, a sublime poem, a picture all the more splendid for the awful gloom of its tragic background. And that this same Holy Being is coming again—coming to reign visibly over the earth, to assume his divine prerogative, his royal right, and reap the full fruition of the great sacrifice sown in Time's meridian, is also glorious, an idea equally illustrious and awe-inspiring. No poem reads like that wonderful pilgrimage from Bethlehem to Calvary. No masterpiece of the limner's art, no gorgeous coloring of nature, can hint the grandeur and the glory of that triumphal entry—the conquering march of Christ as he cometh into his Kingdom.

But the tendency of carnal thought is ever backward. The worldly mind worships at the shrine of the antique. Tradition enthroned, and revelation spurned; the lifeless letter deified, the living oracle crucified. Such is man's record in religion all down the ages. So eager to revive the Old, so loth to accept the New. And yet there is no New; what seems new, is but the Old come back again.

A few days hence and all Christendom will blaze with light and ring with joy and melody. Mirth and festivity will go hand in hand. Churches and cathedrals will throng with zealous worshipers; the solemn organ will roll, bells peal, choirs resound, and the pulpits of many lands pour forth in tones of rapture the praises of the crucified Nazarene; while in homes innumerable, in princely palace and in peasant cot, millions on millions bow the reverent knee, confessing him as Christ, as Saviour, as King of kings. 'Tis well, for so it should be. Worthy, thrice worthy is the Lamb!

But oh, the contrast, the chasm between Then and Now! Yesterday an outcast, a wanderer, with not where to lay his head; to-day the honored Guest of myriad homes. Once smitten, cursed and spat upon; now worshiped, wept and glorified. A man of sorrows then, whom few would follow; a God of nations now, whom popes and princes praise, and multitudes revere. A cross—a crown! So turns Time's wheel. So runs the world away.

'Tis well to correct an error of our sires. 'Tis better to commit no error of our own. Wise is it to commemorate the past; but wiser still to improve the present, upon which the future hangs. The glowing eulogies of Yesterday should not be written in

the life-blood of To-day. The tomb of a dead Prophet may well be garnished, but the dungeon of a living Prophet should not frown upon the sacred scene.

Forward, not backward, be our outlook; the future, not the past, our hope. Face we the rising in lieu of the setting sun; and forgetful of the gloom, and remembering only the glory of our Saviour's mission, let us greet all men as brothers on this glad Christmas Day.

O. F. W.

A CHRISTIAN GENTLEMAN.

He is above a mean thing. He cannot stoop to a mean fraud. He invades no secrets in the keeping of another. He betrays no secrets confided to his own keeping. He never struts in borrowed plumage. He takes selfish advantage of no man's mistake. He uses no ignoble weapons in controversy. He never stabs in the dark. He is ashamed of innendoes. He is not one thing to a man's face and another behind his back. If by accident he comes into possession of his neighbor's counsels, he passes upon them an act of instant oblivion. He bears sealed packages without tampering with the wax. Papers not meant for his eyes, whether they flutter in at his window, or lie open before him in unguarded exposure, are sacred to him. He professes no privacy of others, however the sentry sleeps. Bolts and bars, locks and keys, hedges and pickets, bonds and securities, notices to trespassers, are none of them for him. He may be trusted—himself out of sight—near the thinnest partition, anywhere. He buys no office, sells none, he intrigues for none. He would rather fail of his rights than win them through dishonor. He will eat honest bread. He tramples on no sensitive feeling. He insults no man. If he have rebuke for another, he is straightforward, open, and manly. He cannot descend to scurrility. From all profane and wanton words his lips are chastened. In short, whatever he judges honorable, he practices toward every man.

"He that adds no fuel to the fire, hath already as good as put it out; so he that doth not feed anger at the first, nor blow the fire in himself, hath prevented and destroyed it."—Plutarch.

"Be yourself. Ape no greatness. Be willing to pass for what you are. A good farthing is better than a bad sovereign. Affect no oddness; but dare to be right, though you have to be singular."—Coley.

"It is because we are in love with ourselves, not because we are in love with other people, that we make such a mess of our lives."—A. Clutton-Brock.

MINUTES OF THE SHEFFIELD CONFERENCE.

THE Sheffield semi-annual conference commenced at 10:30 a.m., Sunday, December 11th, 1921, at the Latter-day Saints' Chapel, Sheffield. There were in attendance President Orson F. Whitney, Sister Mary Wells Whitney, President Wilford O. Woodruff, of the Liverpool conference, Elder William Naylor, of the Leeds conference, Elder William M. Cox, together with Conference President Dan C. Smedley, and traveling Elders William L. Wyatt, Leigh William Clark, Alvin G. Lovell, Homer Taylor, Ervin Rawlings, Clarence L. Giles, and James Williams.

The morning session was opened by singing the hymn, "When the rosy light of morning." Prayer was offered by Brother Charles Smith, of Denaby. Singing, "Far, far away on Judea's plains." During the administration of the Sacrament, by Brothers Stagg and Quinny, the congregation sang the Sacramental hymn, "Jesus once of humble birth."

The Sunday-school children gave a splendid representation of the first two sections of William A. Morton's "Latter-day Saints and the World." Hilda Shaw, taking the part of the Latter-day Saints, and Rosa Bailey representing the World, formed a court in which, to prove the doctrines of the Godhead, witnesses were called to the stand to be questioned by the World. The witnesses were John the Baptist (Aurville Smith), Peter the Apostle (Lorenzo Harrison), the martyr Stephen (Alvin Halton), Abraham (Harry Harrison), Moses (Dolly Bailey), Thomas (Ethel Chapman), Zechariah (Willard Smith), the Apostle James (Lillian Chapman), Paul (Herbert Bailey), and Joseph Smith (Vera Smith). In part two the Latter-day Saints were impersonated by Annie Halton. Throughout the "trial" the audience was very attentive and the effort was highly commended.

A vocal solo was rendered by Hilda Shaw, after which Sister Whitney spoke, giving some of her experiences among the children of the mission, telling of their devotion and eagerness in the work of the Lord. She encouraged the sisters to aid the progress of the Relief Society, and, referring to the approach of Christmas, urged all to imbibe the spirit of doing good.

Elder William M. Cox spoke of the credit due those who, being surrounded by an influence that makes for evil, rise above difficulties and accept the Gospel.

President Whitney addressed the congregation, taking for his theme the Judgment Day. Men's deeds are recorded on High, he said, and God alone can judge righteously. The speaker gave illustrations of the degrees of conviction produced by the preaching of the Gospel upon different individuals, showing in sharp contrast the weakness or courage displayed by each. We should not be harsh in our judgment upon those who are not brave enough to face the ridicule of the world. Peter the Apostle

was timid until filled with the Holy Ghost. The Lord will make all due allowance for human weakness, and neither reward nor punishment will be out of proportion to the deed.

President Whitney announced the honorable release of Elder Dan C. Smedley as president of the Sheffield conference, and the appointment of Elder William M. Cox as his successor.

The meeting closed with singing, "Come ye children of the Lord." Benediction by Brother Richard Lee.

Immediately following the Sunday-school session, a Priesthood meeting convened, at which President Whitney, President Smedley and President Woodruff were the speakers. The government of the Church and the order of the Priesthood were clearly explained, and loyalty and reverence for authority earnestly enjoined. Elder Cox was set apart to preside over the Sheffield conference by President Orson F. Whitney.

The afternoon session commenced with singing, "Come listen to a Prophet's voice." Opening prayer by Brother Oliver Shaw. Singing, "An angel from on high." The general, mission, and conference authorities were presented and unanimously sustained. President Wilford O. Woodruff addressed the meeting, making reference to the three steps taken in the steel industry—namely, theorizing, experimenting, and actual working. In an interesting manner he compared these to the hearing, belief in, and actual living of the Gospel.

A solo was rendered by Mr. Robert Liversidge.

Elder Taylor bore a strong testimony and spoke of the happiness that comes to one when the Gospel truly finds place in his life.

Brother Oliver Shaw told the story of his conversion to "Mormonism," and was listened to with interest.

Elder Clark, accompanied by Annie Shaw, rendered a violin solo.

President Whitney presented "Mormonism" as the marvelous work and wonder foretold in ancient prophecy. It is not an accident, said he, but a design, and its strength is not in its numbers, nor in the sagacity of its leaders, but in the personal testimony of its disciples that it is in very deed the Lord's work. God is using all nations as instruments for the furtherance of His designs. In the power of his prophetic calling President Whitney proclaimed the early advent of the King of kings, and declared that the earth will be cleansed of all iniquity, that the way may be prepared for His coming.

The closing hymn was, "Come O Thou King of kings." Benediction by Brother Robert H. Briggs.

At the evening session the hymn, "We thank Thee, O God, for a Prophet," was followed with prayer by Brother Joseph T. Quinny, and further singing, "The Spirit of God like a fire is burning."

Elder Leigh W. Clark spoke of the necessity for seeking a knowledge of God from God, instead of from human sources. Men who reject the means by which knowledge comes from Deity, perish in the understanding of the things of God.

A piano solo was rendered by Miss Ludlow, of Barnsley.

President Dan C. Smedley delivered an interesting discourse on the vision had by Joseph Smith in the year 1820, when the personality of God was clearly revealed by the appearing of the Father and the Son.

Elder Clark played a violin solo, accompanied by Miss Ludlow.

President Whitney discoursed upon Joseph Smith as Seer and Prophet, pointing out vividly and proving conclusively that this great man really possessed those marvelous gifts. They who are indifferent to his testimony are trifling with their soul's salvation. The learned theories of men may fail, and their predictions come to naught, but God's word cannot fail, though heaven and earth pass away.

After singing "Praise to the man who communed with Jehovah," benediction was pronounced by Elder William L. Wyatt.

The conference was the most successful one that has been held in Sheffield for many years. The attendance showed a marked increase over previous like occasions; and the timely and inspired instructions were much appreciated by all. The Elders, the saints, and the many investigators present were all made to feel that the conference was a splendid success.

LEIGH W. CLARK, Clerk.

A FRIENDLY DISCUSSION ON "MORMONISM."

FRIDAY evening, December 9th, 1921, the Y. M. C. A. Debating Society of Doncaster conducted a friendly debate, in which the subject, "Resolved, that 'Mormonism' is a Benefit to Society," was discussed. President Wilford O. Woodruff, of the Liverpool conference, took the affirmative side of the question. He said that to many people "Mormonism" and polygamy are synonymous. Those who entertain this belief are ignorant of the fact that more than twenty thousand people had been added to the Church before plural marriage had been introduced, and that the Church had continued to grow since its abandonment in 1890, more than thirty years ago. "Mormonism," he declared, is the restored Gospel and the restored Church of Christ. The doctrines of the Church were concisely presented by a recital of the Articles of Faith, with a brief comment on each. The testimonies of the Commercial Club of Salt Lake City, three-fourths of whose members are non-"Mormons;" the statements of United States Senators Ashurst, Henderson and Thomas, all bearing testimony to the sterling character of the Latter-day

Saints, were presented. These, together with figures from the United States Census Bureau, show that Utah is one of the most progressive States in the American Union, and that its people are unrivaled in morality, statesmanship, honesty, loyalty and industry.

The Rev. Mr. Monk, who took the negative side, veered somewhat from the subject under discussion. He spoke interestingly about the return of the Jews to Palestine and on other matters of present day interest. He said that Christianity, though divided into many sects, or "regiments," is one at heart. He contended that there should be no adding to or taking from the Word of God, meaning the Bible, and repudiated the idea of the Aaronic and Melchisedek Priesthood operating on earth at the present time. He commented very favorably on the second Article of Faith, showing that Adam alone was responsible for orignal sin.

The subject was then turned over to the Society for discussion; the comments showed that the assembly were very fair in their consideration of it. Among those who took part was a gentleman by the name of Bagshaw, who had spent several months visiting former Doncaster people now residing in Utah. He spoke in high praise of community life there, and declared that during his stay in the cities of the saints he had never seen a drunken man nor a fallen woman. He said the "Mormons" are lovers of art and education, and that their labors in redeeming the desert had result in as near a Paradise as one could find on earth. After the general discussion, the two debaters made short, rebuttal speeches. Miss Phylis Spencer, of the Doncaster branch, related interesting experiences she has had since she became a Latter-day Saint convert.

Mr. E. Phillips, president of the Y. M. C. A., occupied the chair and presided in a very dignified manner. The debate, while at times somewhat heated, was devoid of personalities. The chairman expressed the hope that, in the near future, a representative of the "Mormon" Church would favor them with an address on some of the fundamental doctrines of the Church. There are a number of investigators in Doncaster, all of whom were well pleased with the result of the controversy. The hall was packed with people, and many, unable to secure seats, stood in the doorway and corridor.

AIMING HIGH.

SOME time ago half a dozen young men were shooting at a target with bows and arrows, when the arrows of one of them invariably struck the earth, on account of his aiming too low. "Aim higher," cried out one of his companions, "Aim higher, for your arrow-head is always pointed to the ground. He that aims

at a barn door will never hit the weathercock on the church spire."

A father, giving advice to his son, said: "Let your objects be high and holy, and then the High and Holy One will give you strength and grace to attain them."

"What would you advise me to aim at?" asked a young man of a Christian friend. 'At riches and honors,' replied his friend. 'if you mean to be satisfied with earth; but at Christian graces, if you have any desire to ever enter heaven.'"—MOGRIDGE.

THINGS WORTH NOTING.

DEAN INGE, in an address recently at St. James's Church, Picadilly, London, said one of the problems facing them to-day was whether they should prefer old things or new. The progressive was, no doubt, right, if they grew up in Christ, and not out of him into something different. The real, vital principles of Christianity were those of growth, of love, and progressive revelation.

BELIEF in evil spirits and demoniacal possession appears to be returning. A London alienist of repute boldly expresses his belief that certain cases of acute mania are due to diabolical influence or possession. Recently Dr. Montague Lomax told a London conference of churchmen called to discuss spiritual healing that he had been consulted by a woman who, if not the victim of some obsessing discranate entity, baffled all medical explanation. "This is not a fashionable belief among men of science and psychologists to-day," he admitted. "In most medical circles it would be laughed out of court. Even some clergymen, I am told, no longer believe in demoniacal possession, and regard Christ and his early followers as victims of delusion in this matter, a delusion which modern science has outgrown. None the less, I hold it firmly."

FROM THE MISSION FIELD.

Sunday-school Concert.—Saturday evening, December 10th, 1921, the Clayton branch Sunday-school, Leeds conference, gave a concert, the proceeds of which are to go towards attendance prizes for the children. There was a good representation of saints and friends, and all enjoyed the evening's entertainment.

Social.—The Leeds branch of the Leeds conference held a very successful social Thanksgiving evening, November 24th, 1921. The meeting-room, 38 Park Square, Leeds, was well filled with saints and friends, and all elders of the Leeds conference were present. Refreshments were served and a very enjoyable evening was spent.

Sunday-school Entertainment.—On Wednesday evening, Decem-

ber 14th, 1921, a delightful entertainment was given at "Durham House," 295 Edge Lane, under the auspices of the Liverpool branch Sunday-school, the object of which was to raise means with which to purchase Christmas gifts for the children of the school. President and Sister Whitney were present, and, with all the rest, greatly enjoyed the excellent program. Much credit is due Mr. Alfred Cole for his painstaking labors in connection with the entertainment. A handsome sum was realized.

Relief Societies Organized.—On November 27th, 1921, the South Shields branch (Newcastle conference) Relief Society was organized by President Osmond C. Crowther. The following officers were chosen and set apart: Mary Ann Ball president; Susanna Elwood, first counselor; Hannah Hutchinson, second counselor; Ada Briggs Slater, secretary and treasurer.

The Darlington branch Relief Society was organized November 28th, 1921, by Elders Charles W. Speierman and William E. White. The following are the officers: Charlotte Appleton, president; Ida Dinsdale, first counselor; Frances Sandford, second counselor and treasurer.

Branch Conference.—The Hyde branch of the Manchester conference held a delightful, inspiring conference Sunday, December 4th, 1921. There were three sessions, morning, afternoon and evening. The program rendered at the Sunday-school service was both interesting and instructive. During the conference addresses were delivered as follows: Franklin M. Nish, "Divine Authority;" Elder George H. Hansen, "The Simplicity of the Gospel;" Elder Glen A. Finlayson, "Our duties as members of the Church of Christ;" Elder Leo V. Worsley, "The Word of Wisdom and the Law of Tithing;" Elder Walter Roberts, "The Organization of the Church."

Baptisms.—A baptismal service was held at Durham House, 295 Edge Lane, Liverpool, Sunday afternoon, December 10th, 1921, when three candidates were baptized by Elder John Henry Parkinson, and confirmed by Elders Parkinson, Wotherspoon and Morton.

A baptismal service was held at the Feversham Street School Baths, Bradford, Leeds conference, Saturday, December 10th, 1921. After short addresses on the necessity of baptism and the gift of the Holy Ghost, delivered by President Harry S. Stoker and Elder Andrew T. Jacobsen, respectively, five candidates were baptized by Elder Joel A. Smith.

Sunday afternoon, December 11th, 1921, a baptismal service was held at the Latter-day Saints' Chapel, Sheffield. Seven candidates were baptized by Elder Homer Taylor, and were afterwards confirmed members of the Church.

CHRISTMAS.

What angels sang on that first Christmas morn,
"Good will to men." "The Prince of Peace is born,"
Breaks once again in benediction clear,
Sure song of God, the climax of the year.

Round, round the earth the blessed measures run,
Strife sheathes the sword, a thousand think as one,
Babes leap for joy, December hearts aglow
Burn with the hopes they burned with long ago.

Strain urges strain, benevolence is sped,
Dives relents and Lazarus is fed.
Mirth makes a laugh where sorrow made a sigh,
Heart wakes to heart—the Seraphim are nigh.

"Good will and peace," the song is on the air,
"Good will and peace," I hear it everywhere—
"Peace on the earth," in purposes divine,
"Good will to men,"—and a good will to mine.

Oh, friend unseen, no gift is in my power;
Gold would be dross in this triumphant hour.
Take, then, the strain the angels sing to me,
"Good will and peace," I send it all to thee.

—L. O. WILLIAMS.

DIED.

WISEMAN.—November 19th, 1921, Sister Annie Wiseman. Deceased was born January 1st, 1862, and was baptized at Rochdale, January, 1879. She was a faithful worker, and her departure will be keenly felt by the saints. A very impressive service was held in the Oldham mission rooms, with President Worsley in charge, assisted by Elders Hinckley, Clayson and Finlayson. The grave was dedicated by Brother William Boreham.

CONTENTS:

Jerusalem—Then and Now! ... 801
Four Reasons Why We Should Believe in the Divinity of Christ 805
Editorial: Christmas Thoughts 808
A Christian Gentleman 809
Minutes of the Sheffield Conference 810
A Friendly Discussion on "Mormonism" 812
Aiming High 813
Things Worth Noting 814
From the Mission Field 815
Poetry: Christmas... 816

EDITED, PRINTED AND PUBLISHED BY ORSON F. WHITNEY, 295 EDGE LANE,

LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.